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THE
Clergy-Man's
ADVOCATE:
OR,
An Historical Account
Of the Ill Treatment of the
CHURCH and CLERGY,
From the Beginning of the
REFORMATION
To this TIME.

S H E W I N G

- I. The Necessity of Abolishing the First Fruits and Tenths, and making better Provision for the *Parochial Clergy*.
- II. That the *Poverty* of the *Clergy* is the Occasion of their *Contempt*.
- III. That the *Contempt* of the *Clergy* is the Occasion of the *Decay of Piety*.
- IV. That the *Decay of Piety* is the Cause of our *Parties and Factions*, which has long Disturb'd our Happy Constitution.

To which is annex'd

Part of the Bishop of *Lincoln's* Charge to the Clergy of his Diocese in his *Triennial Visitation*, begun at *Leicester*, June the First, 1709.

Written by a Lay-Hand, Humbly to Inform the Gentlemen of *ENGLAND* of their Duty and Danger.

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ADVOCATE

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T H E
P R E F A C E.

WE are a poor unhappy divided People, yet our Heats and Animofities are not owing to the **REVOLUTION**, neither is Religion at all concern'd in the Matter, but it's a **Distemper** England has been long troubled with, and the Nation is now in a violent Ferment, and almost every Family divided and can't help it.

The Thoughts and Consideration of which must needs extreamly afflict Her Majesty, who is Zealous for the Interest of the Church and Nation, and waits for an Opportunity to do Her People good; and to whose Just and Prudent Administration it is, under God, we owe the Preservation of our Peace here at Home.

I hope the Reader will accept this short Preface, and be satisfied. Whatever some

The Preface.

Persons may suggest, this Discourse is not writ or calculated to serve the Interest of any Party ; for in this case I know no Interest but the Publick, independent of all Parties. And we can never expect to be a happy People till we come to act upon this Principle, it being the Basis and Foundation of Government both in Church and State, and the only way or means we have to appease the Wrath of God for our manifold National Sins; which we often confess, but never seek or go about to expiate for 'em, tho' they are visible to all the World, and were the cause of the Civil War in the Reign of King Charles the First, and of all the Calamities the Nation has since undergone, and now labours under.

T H E

Clergy-Man's

ADVOCATE, &c.



ALL Men are oblig'd by the Laws of God and Man, to live and act in their own Spheir, and not intermeddle with Matters relating to the Publick, more than what they are oblig'd to do by the Station they are in, only in extraordinary Cases, as when the State is in imminent Danger, then *every Man is bound, by Vertue of his being in Society, to preserve the Publick Peace and Tranquillity as much as he can*; it's an indispensable Duty. Therefore I shall make no Apology for my Treating upon this Subject.

The *Poverty* of the Parochial Clergy is so universally known, and acknowledg'd, and so well set forth and exemplify'd by the Queen's most excellent Majesty, I need not insist upon it, but shall proceed to the Matter in hand, with all possible Brevity,

to

to the best of my poor Capacity. And if I use a more than ordinary Freedom of Speech, it's done with the same good intent as a Physician does when he blisters his Patient in a Lethargy, and with as much Reason.

Moreover, it is no Crime in me, or Offence in Law, (as some may think) to take Notice of, and Comment upon what has been acted and done in Parliament, all Men have done it, who have writ upon this or any other Subject that relates to the Publick; otherwise we cou'd not have a true knowledge of Things, or be able to judge of them. Besides, *An old radicated Distemper we all know is stubborn and hard to be remov'd;* upon the Consideration of which, I hope it will not be accounted impertinent in me to make some Remarks upon the Actions and Practices of some Men, the Honour of God and Religion, and the Safety of our Country being concern'd in the Matter, and infinitely more to be preferr'd than the Interest of particular Men, let their Quality or Station be never so great.

But it will be necessary before we proceed to the Matter in Hand, to shew the Necessity of Abolishing the First Fruits and Tenths. The Clergy and Nation can never sufficiently enough acknowledge Her Majesty's Goodness in giving up the First Fruits and Tenths, which are now by Act of Parliament settled as a perpetual Fund for augmenting

menting poor Livings. Most of the Nobility (by Name) and Gentlemen of *England*, the Dignify'd Clergy, the Lord-Mayor and Aldermen of the City of *London* for the Time being, &c. *Are* (pursuant to the Act, by the Queen's Letters Patent) *to be one Body Politick and Corporate of themselves, in Deed, and in Name, by the Name of the Governours of the Bounty of Queen Anne, for the Augmentation of the Maintenance of the poor Clergy*; and are empower'd to receive such Voluntary Gifts, Subscriptions of any Sum or Sums of Money, Goods or Chattels, or of, or for any Estate or Interest in any Mannors, Lands, Tenements, Hereditaments, or other Matters, or any Thing whatsoever any Person or Persons, Bodies Politick or Corporate shall be willing to give, limit, appoint, or bestow, for, or towards the farther Augmentation of the poor Clergy; as shall be so piously dispos'd, and to employ it according to the Will or Desire of the Donour. And for the better and more effectual Management of so weighty an Affair, any seven Members of the Corporate Body are empower'd, from Time to Time, fully to execute the Act, provided, a Bishop, one of the Privy-Council, and a Judge, or Queen's Council are always of the Number. This is the Sum of the Patent.

And now if we examine and consider the present state and condition of this Revenue, and what it was heretofore, and the unhap-

py *Consequences* that does and will attend it, a few Arguments will serve to prove there's now a necessity of Abolishing the First Fruits and Tenth's: Indeed the Thing was mov'd in the *House of Commons*, before the Act pass'd, which empower'd Her Majesty to make this Settlement; no Doubt by the Queen's Order or Approbation, for it's plain, Her Majesty design'd further Good to the *Clergy*, then is contain'd in the Patent, *If the House of Commons cou'd have found any proper Method by which Her Majesty's good Intentions to the poor Clergy might be made more effectual.*

But to proceed to the Matter.

First, As to the present State of this Revenue, it's much less in Value then it was heretofore, for all *Clergy-men* whose Living does not exceed 50*l.* a Year, clear of all Charge, are by a late Act excus'd from paying the First Fruits and Tenth's, by which Means and the making so many new Officers, that Revenue is sunk at least one third in Value, from what it was before this Settlement was made.

Secondly, In the Reign of King *Charles* the Second, the First Fruits Office was a Charge to the *Crown*, all or most Part of his Reign, there were so many Grants upon that Revenue. So that we may conclude the First Fruits and Tenth's hath been a great Charge to the *Crown* ever since this Settlement has been made, otherwise the Grants (which

(which are many and great) have not been satisfy'd, and the Officers paid, and the World knows the *Clergy* have not all this while receiv'd any Benefit by this Patent. *Be ye Cloathed, be ye Fed.*

Yet now it's to be suppos'd some Men will say, It's true this Settlement as yet has been no Benefit or Advantage to the *Clergy*, but in Time it will; for in the Course of a few Years, those who have Grants will be dead, or they may be bought off, then the Revenue will be clear; besides, the *Corporation* has Power to receive all Gifts and Legacies that shall be given to augment Livings.

To which I Answer, That admit all those who have Grants were now actually Dead, or Bought off, and the Revenue clear off all Incumbrances, it wou'd no ways answer the End for which it was intended, that is, not in many Generations. And as to the *Corporations* receiving Gifts and Legacies, we see that part of the *Act* comes to Nothing, and many *Clergy-men* who are now in Arrear for Tenths, will be totally ruin'd if they are sued for the same, as they wou'd have been long ago, if the Revenue had been settled.

Thirdly, In the Reign of King *Charles* the First, there was a Design set on foot for buying in all Impropriations; and in Order thereto, divers Persons of good Fame and Reputation were made Feoffee in Trust, to receive all such sums of Money that shou'd

be given to that Use, accordingly considerable Sums were receiv'd, and several Improvements bought, but the Feoffees were prosecuted in the *Exchequer*, and so the Matter fell.

Now the Reason why they were prosecuted, was, they did not restore to the Incumbents those Improvements they bought, but set up Lectures and Schools, which, tho' Things good in themselves, and commendable, was thought would throw the Nation into Parties and Faction, and it was believ'd that in Time the said Feoffees wou'd have so formidable an Interest, that it wou'd endanger the Publick Peace.

And now, if this Settlement shou'd continue, and other Persons come to *Act* that are not nam'd in the said Patent, and happen to fall in with a Party that shall be able to support them, they may mis-apply the Money, and pervert the End and Design of the *Act*, and put it out of the Power of our Reverend Prelates, or any Body of Men to prevent them.

Now if we enquire into the Rise, or Beginning of the First Fruits, we shall find it of base Original, begot in Symony, by the *Popes* of *Rome*; our Ancestors were mortal Enemies to the Payment of it. In the 13th of *Richard* the Second, it was made a Premunire for any Man to pay it. In the 6th of *Henry* the Fourth, it was enacted, *Whoever paid such Sums shou'd forfeit all they had.*

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In the 25th of *Henry the Eighth*, the First Fruits and Tenths were abolished, but the next Year, to satisfy the covetous Desires of Great Men, they were by Act of Parliament settled upon the *Crown*, and laid more heavy upon the *Clergy* than they were before; afterwards they were abolished by *Queen Mary*; and the first Year of the Reign of *Queen Elizabeth* resum'd by Act of Parliament, and settled upon the *Crown*, to the great Scandal of the *Reformation*, and Oppression of the *Clergy*, who, as they are Men, ought to be as well treated as the rest of the Subjects, much more as they are Overseers of the Flock of Christ, and Dispensers of God's Holy Word and Sacraments, and their Office and Function Sacred.

So it's plain we offer up unto God that which is unclean and polluted, and ought to be abolished, being the Dregs of Popery, and a Scandal to Christianity.

The Court of Wards and Liveries, and the *Star-Chamber*, both of ancient Foundation, and nothing so pernicious to the Interest of the Nation as the First Fruits and Tenths has been, were abrogated, (the Grants that were upon them fell with them, not being thought worthy of Consideration) but not till they were exploded, as the Act for laying a Duty upon Hearths, commonly called *Chimney-Money*, and the Act for laying a Duty upon Marriages, Births and Burials was, and were abrogated also.

In the mean Time this Revenue gives no Relief to the *Clergy*, but on the contrary serves (as well it may) to feed and nourish the unnatural Heats and Animosities that are among us, neither Judgments, Mercies or Blessings have been able to allay them, but they run higher now than they have done any Time since the Revolution, and both Parties distinguish one another, as they did in the Reign of King *Charles* the First, and King *Charles* the Second, by odious Names and Characters. Yet the Matter was greatly complain'd of, and bewail'd by the *Clergy* all the late Reign; among others, by *Bishop Sillingfleet*, as may be seen in the following Quotations, by the Perusal of which the Reader will be fully made sensible from whence all our Heats and Animosities proceed, and of the Mischiefs which are like to ensue from thence, if an End is not put thereunto, and the cause thereof taken away.

This is a very melancholy Subject to speak of, for this unseasonable Difference of Parties among our selves, is like a flaming Meteor in the Air, we can hardly keep our selves from looking upon it, and yet cannot behold it without some kind of Terror and Amazement.

And that which makes it the more deplorable, is, some Men have entertain'd such Suspicion and Jealousy of each other, that he that goes about to reconcile them, instead of making them Friends, is look'd upon as a Common Enemy.

Nothing

Nothing has more puzzled the Wits of Men in this inquisitive Age, than to give an Account of the Ebbing and Flowing of the Sea, but a great Man of our Nation hath told us, we need not run to the Moon, or other remoter Causes, for the true Reason of it is nothing but the clashing of the Water of two mighty Seas crossing each other, and therefore where there is no such contrary Motions, there is no such Ebbing and Flowing; *we have had too much of this Ebbing and Flowing upon Land, both as to our Condition and Expectation, but whence comes it? Is it not from two Parties among us crossing and striving to over-top and overpower each other. And till we unite and join in the same common Currant we have little cause to hope for a state of Peace and Tranquillity.* Our Saviour tells us *A Kingdom divided against it self cannot stand.* If we then regard the Interest of our Nation, or of our Religion, if we wou'd avoid the shame and reproach of Destroying, by our Divisions, what we pretend to *value above our Lives,* we must lay aside our mutual Jealousies; we must unite and join in the *Things that belong to our Peace.* But if they be *bid from our Eyes,* then I am afraid what St. Paul said of the Gospel, may be truly applied to the *Things of our Peace,* if they be *bid they are bid to them that are lost,* in whom the God of this World hath blinded their Eyes. For it is too apparent, that the true Ground
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of the Contention of the several Parties, is not Matter of Conscience or Religion, or the common Interest of the Nation, but about Power and Superiority over each other, which if it be carry'd on, in human Probability, can end in nothing but mutual Destruction. Bishop Stillingfleet's 3d Vol. of Sermons; Sermon 10th preached before King William and Queen Mary, March 18th 1694. page 395, 397, 398, 399.

If Peevishness and Frowardness, perpetual Uneasiness and Discontent, if Rancor and Bitterness, Strife and Envy, Faction and Animosities; if Impatience of apprehended Injuries, and the making of Enemies, instead of loving them, be the Marks of good Christians, we shall find enough even among those who pretend to Reformation. We profess to thank God for a late great Deliverance from the Hands of our Enemies, I mean as to our Religion, and truly there appears more and more Reason for it, since it is so much more evident the Design was no less than a total Subversion of our Religion.

But what a sad requital is this, for so great Mercies, to break out into Factions and Parties instead of pursuing the Common Interest of our Religion; instead of laying aside differences about Religion, to encrease them; Nay to make Religion it Self not only the Subject of their Quarrels, but of their Scorn and Contempt? What can be said, or hoped for, as to such a froward, unthankful, atheistical Generation

ration of Men? Thanks be to God there are not wanting some extraordinary Examples of true Piety and Goodness among us; and of *Meekness Patience* and *Universal Charity*; and truly there needs a great deal to bear up against the daring and insolent Profaneness and Irreligion of others. When I once see *a true Spirit of Reformation* prevail among us, not meerly as to Doctrines, but as to Men's Lives and Tempers; when I see them more Zealous for God and Religion, than for the Interest of particular Parties; when I see them really promoting Peace and Unity, and not making a Pretence of it to serve their own private Ends, I may then hope for a lasting Settlement of the true Religion among us. But till then—— *Bisbop Stillingfleet's 3d Vol. of Sermons. Sermon 7th. Preach'd before the Queen March 1st. 1691. Page 276, 277, 278.*

If Men once happen to engage in a Party, then presently they run into all the Heats and Animosities of it, and talk and act as the rest do, or else they are look'd upon as False Brethren, and such as are not to be trusted. A Party must be a distinct Body from the rest, and have Interests of its own to carry on, and in Order thereto must use such Means as are necessary for it's Support, which can never be done without weakning the Publick Interest, and drawing that to its self, like an Imposthume in the Body, which ought to have gone to the Common Support. And when one
Party

Party comes to be set up against another, there can be nothing more mischievous and pernicious to the common Concernments of all; for it takes off their Zeal for the Common good, and fills them with Fears and Jealousies of each other, till they come from Suspensions to Hatred and Animosities against each other. A Kingdom broken into Parties is certainly divided against it self, and therefore cannot stand; as our Saviour himself tells us in the Case of the Kingdom of the Devil. All the Subtilty and Activity, and Designs of the Devil and his Agents cannot support their own Kingdom, if once they fell into Façtions among themselves. The Devil is the great Promoter of Façtions among others, but he can bear none at Home; or rather the Interest of his Kingdom will not permit it, and they understand it so well, as to carry on their Common Design with Joint Endeavours. Bishop Stillingfleet's 4th Vol. of Sermons page 20, 21.

And he further says, ‘ Our Divisions in Religion have made us not more contemptible than ridiculous to forreign Nations, and it puzzleth the wisest among our selves, to find out Expedients to keep us from ruining one of the best Churches of the Christian World.

To proceed. *A National Contempt, and Abuse of Religion, is the Fountain of all Mischiefs, it corrupts the Morals and Manners of Men, and makes many become mere Libertines and Atheists, and tends to root the*
Seeds

Seeds of Religion out of the Minds of Men, and to beget in them an Opinion, or Belief, that nothing but Ignorance, Fear, or Human Policy laid the Foundation of Religion: So *it's the most provoking Sin a Nation can be guilty of*, and proceeds (if we may judge of the Thoughts of Men by their Actions) from an inward secret contempt of God and Religion. For under the *Cloak and Mask* of Religion, Men commit all manner of Wickedness with Greediness, and without Fear, and are never true to any Interest or Party, further than their own particular Interest leads them. *And its the crying Sin of this Nation*, that is of *England*, for we have in every Age own'd and acknowledg'd, for above 150 Years past, the *Parochial Clergy* ought to have due Provision made for them, as being that which wou'd promote the Salvation of Men's Souls, and tend to the Honour of God, and Preservation of the Peace and Tranquillity of the Nation, yet we have, from Time to Time, post-pon'd the Interest of the *Clergy*, and done nothing for them to this day, but suffer the Church and Clergy to be daily traduced and expos'd to Contempt. *We have not gone up into the Gaps, neither made up the Hedge.*

Therefore, in this following Discourse, I shall shew how God has afflicted this Nation for exposing Religion and the Ministers of the Gospel to Contempt, and doubt not but to convince every Man, who believes God go-

verns the World, which we all profess to do, and shall find, whether we believe it or no, *That we can't possibly avoid some severe National Judgment if we do not restore Religion to its Just esteem, and make due provision for the Parochial Clergy.* But it will be in vaine to offer any thing on behalf of the Clergy, till the Gentlemen of *England*, who, generally speaking, are all members of the Church of *England*, and of whom our Parliaments are always compos'd, are fully satisfied, as to the truth and moral certainty thereof; and it is prov'd the *Heats* and *Animosities* in the Nation are wholly owing to them, which shall be done without giving any party Just occasion of Offence, this Discourse not being levil'd at the Persons of Men, but against their corrupt Practices, if possible to bring them to a sence of their Duty and Danger.

And here I can't but take notice of a Sermon preached by a Reverend Prelate of our Church (the Bishop of *Chester*) before the Society for Propogating of the Gospel in Foreign part, at *Bow-Church* in *Cheapside*, *Frebruary* 18th 1703, In which his Lordship excellently sets forth the great Duty and Obligation we lie under to Propagate the Gospel. Then he tells us, who are more particularly oblig'd, and have special opportunities of being serviceable in this Work.

First, *All Ministers of the Gospel.* Secondly, *All Civil Governours, professing the Faith of Christ, more especially the Supream Governours*

nours in any Nation, have it very much in their power to help forward this work. Thirdly, All persons of Quality, Wealth, and Character, have very particular opportunities of being serviceable to this great work. Their very owing it, and appearing in it, will be a sure way to make it both taken Notice of and esteem'd in the World. But their appearing Zealous and exemplary in it, can hardly fail bringing all Mankind into it's assistance and encouragement. It's a vast deal which their Stations and Cercomstances enable them to do, even of themselves, for promoting such a work as this, and a vast deal more which the influence of their Examples wou'd lead others to do likewise.

Then his Lordship proceeds to move, and excite all sorts and degrees of men, to give their helping hand to so great and glorious a Work. And puts the question, whether if a publick Collection were to be made in all Churches, especially in London and Westminster, wou'd not prompt the work, and be both a very proper, and very great help and encouragement to it.

Thus his Lordship was Zealous in a good matter, and no doubt, most persons of Quality and Ability, in and about this City, have largely Contributed to this work. This Society make ample provision for such Clergy-men as go abroad, by a certain, fixed, settl'd Maintenance, there's not a Member of the Society but will tell you the same; and no

doubt God will give a Blessing to their further endeavours in this Kind.

In the Mean while, how comes it about we neglect our own *Parochial Clergy* here at home, and suffer thousands of Them, their Wives and Children, to live in *Poverty* and *Contempt*? How can we answer this to God? How can we be so unthankful to God, after the happy Incorporating of the two Kingdoms, and the Glorious success of her Majestys Arms, for divers years together, to suffer his Servants, to whom the Care of our Souls are Committed, to live in *Poverty* and *Contempt*? Have we not as much, or rather much more reason to take Care of the Welfare of Mens Souls here at home, as we have to send Missionarys abroad to Convert Heathens. *Open Rebuke is better than Secret Love.*

OUR Fathers, in the darkest times of Popery, were extreemly offended at the *Poverty* of the *Parochial Clergy*, and unanimously complain'd of it. The Clergy expostulated the Matter with the *Pope*, and declar'd ' That the Tithes did belong to their ' Churches of Common Right, or by Common Law. The States of the Kingdom remonstrated to the *Pope*, ' That from the ' first Foundation of Christianity in *England*, ' their Progenitors enjoyed this Liberty, ' that upon the Death of *Rectors* of Churches, ' they, as Patrons, did chuse out fit Persons, ' and presented them to the Bishop to be set
over

' over the Care and Government of those
 ' Churches, and they wou'd suffer no Vio-
 ' lation of their Rights of Patronage, or of
 ' the Liberties and entire Profits of *Parochial*
 ' *Cures*; which, by the *Pope's* dispensing Power,
 were appropriated to the use of the *Monks*
 and *Friers*, only a small pittance was allow'd
 to the *Vicar*. So it's plain, the *People of England*,
 in *Parliament assembl'd*, wou'd have reliev'd
 the *Parochial Clergy* in times of *Popery*, if
 they could, for they struggl'd and contended
 with the *Pope* about it for several ages, but
 were not in a Condition, or Capacity, to do
 it till the *Reformation* came on, then God
 rooted out the *Monks* and *Friers*, who expos'd
 Religion to *Contempt*, and had no regard to the
 welfare of Mens Souls, and Compassion of
 the *Parochial Clergy*, and remain now upon
 Record a Monument of God's Displeasure
 for others to take Warning by.

I shall now proceed to give an account, and
 shew how unjustly the Nation treated the
Parochial Clergy at the *Reformation*, and how
 much, and how often the *People of England*
 have withstood and oppos'd the Just ende-
 vers of the Crown to make due provision
 for them since the *Reformation*, and the sad
 effects and Consequences of it. But, *First*, It
 will be necessary to give some Account how
 the *Religious*, that is, the *Monks* and *Friars*,
 came to be so Powerful, and possess'd of the
 greatest part of the Livings in the King-
 dom, by which the Reader will be made
 sensible

sensible, by what Means the *Parochial Clergy* came to be reduced to that poor condition they now are in. The *Monks and Friars* work'd themselves into great Estates, and most of the Livings in the Kingdom, by their Hypocrisy, and absurd Doctrine of Purgatory.

A Trade was set up upon this Foundation. *The World was made believe, that by vertue of many Masses, which were to be purchased by great Endowments, Souls were redeemed out of Purgatory, and Scenes of Visions and Apparitions, were publish'd in all Places, sometimes of the Tormented, and sometimes of the Deliver'd Souls, which had so wonderful effect, that in two or three Centuries, Endowments encreased to so vast a degree, that if the Scandals of the Clergy on the one hand, and the Statutes of Mortmaine on the other, had not restrain'd the Profuseness that the World was brought up too upon that Account, it is not easy to imagine how far this might have gone, perhaps to an entire subjecting of the Temporality to the Spirituality.* An Exposition of the 39 Articles of the Church of England, Article 22, Page 277, by the Bishop of Sarum.

In the mean while, the Nation had a high opinion of the Sanctity and Piety of the *Monks and Friars*, that is for several ages. And the Gentlemen of England being than (as they are now) Patrons of most of the Livings in the Kingdom, thought they should

should do God good service, to put the Advowson, or Presentation of those Livings, into the hands of the *Monks* and *Friers*, as conceiving such pious men as they were, much better able to Judge than themselves who was best qualified for the taking upon them the Care and Cure of Souls; and so, for the most part, surrender'd up their Trust to them. By which means the *Monks*, &c. became possess'd of the Advowson, or the power of Presentation of above 6000 Livings, most of which are now in Lay-hands, and have many of them, 1, 2, 3, and 4 Chapels of Ease, the Parish Church of *Kendal* in *Westmoreland* hath 12, for then *all Parishes were Rectorys, and actually in the Possession of the Parochial Clergy, and to which they had an indisputable legal Right; and were the best provided for of any Clergy in the Christian World.*

The *Monks* and *Friers* being thus possess'd of so much Wealth and Power, grossly abus'd both; for they labour'd all they cou'd to keep the main bulk or body of the People in *Ignorance*, as being that which wou'd most conduce to their Safety, and encrease their Power and Wealth. To that end they used all manner of Artifices (as others have done since) to depress the *Parochial Clergy*, and bring them into *Poverty* and *Contempt*. *First*, As to the Lands they were possess'd of, they procur'd Dispensations from the *Pope*, that they shou'd be exempted from paying

paying Tithes. And as to those Livings they had the Advowson of, all the great Tithes were, by the Pope's Dispensing Power, Appropriated (as they became void) to their Use, except some small poor allowance of Glebe-Land to their Deputy or Vicar; Nay, they were so very unmerciful, that in many Parishes they swallowed up all, and put in Curates without being Instituted and Inducted; and those Livings are now in Lay-Hands in the same condition.

These practices, by degrees, reduced the greatest part of the *Parochial Clergy* to a miserable poor Condition, and put them to great straits and shifts how to live in the World, which made them very *Contemptable* to the people; who, by these means, became extream ignorant of their duty to God and Religion; and it was that which made the Dignified Clergy Complaine, and the States of the Kingdom Remonstrate to the *Pope*, as has been observ'd before.

So we may see our Fathers, before the *Reformation*, were not altogether so Blind and Superstitious as some people imagine, tho' they liv'd, as it were, in the dark, but wou'd have Reliev'd the *Parochial Clergy*, and done them Justice (till the Reign of *Henry the 8th*, at which time the *Reformation* began) if they had not been over-awed by the *Pope*, to whom the Dignified Clergy had sworn Obedience, and to his Successors in the *See of Rome*, contrary to the Rights of the

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contrary to their own Reason and Conscience, as appears by their Confession, and what they Declar'd to the World, as the Reader will see.

It's true the Nation had been Insulted by the Popes of *Rome* for many Ages, so was the *Parochial Clergy*, and depriv'd of their Legal Rights. Therefore the People of *England* had, at the beginning of the Reformation, all the obligation God and Nature cou'd lay upon them, to restore the *Parochial Clergy* to their Just Rights, which in all humane probability wou'd have prevented those dangerous Insurrectionous that were made in the Reign of *Henry* the Eighth, and *Edward* the Sixth, upon the account of the Dissolution of Abbies. But instead of so doing, they reduced them to a worse Condition than they were in before, *and did it deliberately in Parliament, which made the Sin National.* And how far the *Sacriledge* then committed, may affect the Nation now, we shall leave the Reader to Judge by the ensuing part of this Discourse, and proceed to Examine, by what Means, and upon what Termes the Gentlemen of *England* came to be possess'd of the Great Tythes, upon which the Title and Possession of our present Impropriators is grounded.

The first Lay-Impropriators came into Possession of the great Tythes upon very easy Terms. *Henry* the 8th being possess'd of all the Lands and Revenue belonging to the

the *Monks* and *Friars*, (some by Act of Parliament, others by Surrender) it was found advisable, in Order to preserve the Peace of the Kingdom, to distribute the said Lands by Patent among the Nobility and Gentry : He gave away by Patent a great deal to his Servants, without any Consideration ; with others he exchange'd Lands, and some he fold. But they who bought of the King had vast Penny-worths, the Lands which they purchas'd of the King by way of Exchange, or otherwise, being worth ten Times more than they were valu'd at and let by Lease, which Leases were by Act of Parliament made void. So that the Gentlemen of *England* had at that Time a mighty Opportunity to have made due Provision for the *Parochial Clergy*, out of the great Tythes, even as they were Purchasers, without Detriment to themselves ; but the Reader will see how, and in what Manner they treated the *Parochial Clergy*, and shall have it from the Pen of Doctor *Kennet*, who, the World knows, is modest in giving an Account of the Actions of great Men.

But, alas ! Those who devour'd Holy Things, (says Doctor *Kennet*) had not yet Time to make Enquiry ; and indeed their Passions were so rais'd, and their Self-Interest so prevailing, that it's rather a Mercy of Providence that most Things were done so well, than it is a Matter of Complaint, that some Things were not done better.

Hence it is the less to be admir'd, that the first Act of Dissolution, 27. *Henry* the 8th. ch. 28. gave away to his Majesty, and to his Heirs for ever, all and singular such Monasteries, Priories, and other Religious Houses, which had not above the clear yearly Value of two hundred Pounds, with all Tythes, Pensions, Churches, Chappels, &c. appertaining to them — And any Person or Persons, Bodies Politick, to enjoy the same in like Manner, by Letters Patent of the King's Highness — And this without any Manner or Exception to the Rights of *Parochial Churches*, or the Clergy in them; the more shameful Omission, because there was an Express saving to every Person and Persons, Bodies Politick, — All Rights, Titles, Interest, Possession, &c. which they had or ought to have had, if the said Houses had not been suppress'd. Even saving and reserving to Founders, Patrons, and Donours, all Rights and Interest which they cou'd have had by any means, otherwise than by Reason or Occasion of the Dissolution of the said Abbies, &c. Nay with a saving to the Interest of Strangers, Travelers, and Poor, by binding the new Possessors of any Site or Precinct of the Religious Houses, to keep, or cause to be kept, an honest continual House and Household in the same Site or Precinct. In short, a saving of Tythes and Profits, to all manner of Bodies and Persons, *excepting only to the Church*
and

and Clergy. The same Method of Conveyance was establish'd for the greater Monasteries dissolv'd by Statute, the 31st. of Henry the 8th, Chap. 13, with this additional hardship to Parochial Churches, That the Lands of the Religious before exempted from Tything, shou'd now likewise, in Lay-Hands, be discharged and acquitted of payment of Tythes. This is the Account the Doctor gives of the Matter.

This great change in the Property of Tythes were really Surprizing and Offensive to the Common People, who, as the Statute of the 32 of Henry the 8th, Chap. 7th, confesses, were encourag'd to substract and withdraw the lawful and accustom'd Tythes due to the Possessors, being Lay-Persons; for they had always a just notion, that Tythes, and Oblations, were the Patrimony of the Church, and that they paid them to the Church while they paid them to the Religious Houses, but they cou'd by no means be reconcil'd to pay them into Lay-hands for Worldly Uses. Nay, this Consecrated Nature of them had been declar'd and ratified by all the Acts of Parliament that referr'd to them, and particularly the very last Act made before the Dissolution. The 27th of Henry the 8th, Ch. 20, asserts, That Tythes and Oblations are due unto God and Holy Church, and therefore they who substract and withhold them, have no respect to their Duties to Almighty God, but Do, against Right and good Conscience,

Conscience, while they pursue such detestable Enormities and Injuries.

The valued Rents of the Abby-Lands, as they were Let at the Dissolution of Abbies, was 132607l. 6s. 4d. but they were worth ten times as much in true value, says the excellent Author of The History of the Reformation; and were, for the most part, distributed among the Nobility and Gentry, as a means to preserve the King, and destroy the Pope's interest; (as has been observ'd before) and may now reasonably be suppos'd to be worth between two and three Millions of Pounds Sterling per Annum, insomuch that there's hardly a Gentleman in England or Wales, of any Note, but what is possess'd of Land which is exempted from paying Tythes, or in possession of some Impropriated Livings, who, upon that account, may be all truly and properly call'd Impropriators, who, in the last Age, brought great Calamities upon themselves and the whole Nation; for they who took up Arms against King Charles I. were as great Impropriators as those who took up Arms for the King; and declar'd to the whole Kingdom, they would Maintain and Support the Church of England as it was by Law Established. A noble Lord, who never took up Arms all the time of the Civil War, suffer'd above 50000l. by it.

In the Reign of King Edward the 6th. Popery was Abolished, and the Protestant Religion

ligion Establiſhed ; but the Governing Men, and chief Miniſters, made haſt to be Rich out of the Ruins of the Church, and took no manner of care for the *Parochial Clergy*, but committed many new acts of *Sacrilege*, and withſtood all endeavours that were uſed for due Proviſion to be made for them. *It was indeed the Scandal of the Reformation, that the Demence that had been ſettled long before, by our Pious Anceſtors, for the Maintenance of God's Miniſters, as they had been formerly wrongfully appropriated to Monaſtries and ſwallowed by the lazy Monks, ſo that they had not now Recurr'd, and Reſtor'd to their true Owners, but became poſſeſs'd by Lay-Men.*

The not taking Care of the *Parochial Clergy*, and making due Proviſion for them, gave great offence to all thoſe who lov'd the *Reformation*. Biſhop *Latimer*, *Buſer*, *Calvin*, and others, greatly Complain'd of it, but all in vain ; for thoſe who committed *Sacrilege* in this, and the foregoing Reign, fell in with the *Reformation* for what they could get, and ſeem'd to have had no ſence of Religion or Humanity ; of which I ſhall give an Inſtance of a Fact committed, among many others of the like nature, in this Reign. The Collegiate Church in *Darlington*, in the Biſhoprick of *Durham*, conſiſting of a Dean, ſix Prebends, and two Priests, was well Endowed, not only for the Dean, &c. but alſo for the ſupport and keeping the Church in Repair :

Repair: All which was *Sacrilegiously* taken away, and converted to the use of Lay-Men; and the Church decaying, and the Inhabitants not being able to repair it, in the Year 1706, they obtain'd a Brief, which sets forth the *Sacrilege*, and (which is shameful) makes use of it as an Argument to perswade People to a Liberal Contribution. We have indeed a Multitude of Briefs for the Repair of Churches, which, in my poor Opinion, is a great Scandal and Dishonour to the Nation; no National Care having been taken for the Repair of *Parochial Churches*, since the *Reformation*, tho' it has been often endeavour'd. When a Parish-Church wants to be repair'd, it seems highly reasonable and just all Lands within the Bounds of the Parish shou'd be liable to contribute towards the Repair of the Church, as well as the Inhabitants and Occupiers of Land.

When Queen *Mary* came to the Crown, all the great Men in the Kingdom, generally speaking, were willing to be of Her Religion, and to be reconcil'd to the *Pope*. The thing was, they found in the several Dissolutions and Conveyances of Lands in the Reign of *Henry* the 8th, and *Edward* the 6th, there had been no Assent of the Prelates and Clergy given in Convocation, which was a necessary Point in Law, according to the Constitution of the Government; which stagger'd them much, and put them to a great Plunge, and made them use all

all imaginable Artifices to bring the Clergy to a Compliance. After much application, the two Houses of Convocation, within the Province of *Canterbury*, gave their Consent the Abby-Lands should be and remain in Lay-Hands, pursuant to the former Statutes, upon expresse Condition, *that a Maintenance needful for the Discharge of the Cure of Souls taken away by the Injury of the late Times, might be now restor'd.* Which Condition is not perform'd, but remains upon Record, a National Breach of Faith and Honour to this Day, only what has been voluntarily done by some Gentlemen, who were conscious to themselves of the Justice and Necessity thereof.

But two Things were done by Queen *Mary*, tho' she was a *Roman Catholick*, and a Persecutor, which was very commendable, and well-pleasing to God; for she, by Act of Parliament, abolished the First Fruits and Tenth, and restored to the Clergy all Impropriated Parsonages and Tythes that were then in the Crown; and desir'd her People to do the same. To that End she sent for the *Speaker of the House of Commons*, and told him, That it was Objected, her Royal Dignity, and Crown Imperial, could be honourably maintain'd and furnish'd without those Possessions; yet she set more by the Salvation of her Soul, than by ten Kingdoms; therefore she said, Possessions she wou'd utterly refuse to hold. Upon which,

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the Matter was debated in the *House of Commons*, and the Question being put, and the House dividing upon it, it pass'd in the Negative by 64 Voices. But there was a Clause in the Act for Abolishing the First Fruits and Tenths, (as I take it) in which all Impropriators had leave given them to restore to the Clergy the Impropriated Tythes, if they pleas'd, or otherwise to augment Livings, notwithstanding the Statute of Mortmaine, if they, or any other Person or Persons shou'd be so piously dispos'd.

When *Q. Elizabeth* came to the Crown, *Po-pery* was abolish'd, and the *Protestant Religion* re-establish'd, and the People having the Opportunity, all her Reign, of Reading the Holy Writ, and other good Books which were publish'd to expose the Error and Corruptions of the Church of *Rome*, it had through the Blessing of God, a mighty Effect upon the Minds of Men, insomuch, as the Queen, before her Death, was so happy as to see almost all her People voluntarily embrace the *Protestant Religion*; yet when she came to the Crown at least two Thirds of her People were *Roman Catholicks*, or halted between two Opinions; so much did God bless and prosper the *Reformation*. But many ill Things were done in her Reign, which her Majesty was constrain'd or necessitated to acquiesce in, to please her People. 'For (says *Sir Willam Temple*) the Governours

‘ vernours who are few, will ever be forced
 ‘ to follow the Strength of the Governed,
 ‘ who are many, let them be either People
 ‘ or Armies by which they Govern.

In the first Year of her Reign it was En-
 acted, ‘ That the First Fruits shall be Re-
 ‘ vived, with a perpetual annual Tenth;
 ‘ and also, that so many of the said Rectories,
 ‘ Parsonages and Benifices Improprate, Gleab
 ‘ Lands, Tythes, Oblations, Pentions, Porti-
 ‘ ons, and other Profits Ecclesiastical and Spi-
 ‘ ritual, as wear in the hands of the late
 ‘ Queen *Mary*, be now again vested, adjudg’d,
 ‘ and deem’d, actually and really, in the seisin
 ‘ of Possession of our Sovereign Lady Queen
 ‘ *Elizabeth*, &c.

And to prevent the Queens making a Do-
 nation of the said Parsonages, &c. to the
 Clergy, as Queen *Mary* had done, (which
 was fear’d.) Under pretence to satisfie the
 Queens Conscience, a Bill was brought in,
 the same Session of Parliament, to empower
 her Majesty to annex the said Parsonages, &c.
 to such Bishopricks as should happen to be-
 come void, (as most of them were soon after)
 and in lieu thereof, to take from them Man-
 nours and Lands of the like Yearly Value;
 which was pass’d into an Act, and executed
 by the Queens Ministers, tho’ the Bishops
 Address’d the Queen, and humbly Pray’d
 the said Act might not be Executed, which
 is a plain indication, it was not in her power
 to withstand it.

But before the Act was pass'd, the Bill met with Opposition in the House of Commons; for we must not suppose all were Corrupt, but that God had some faithful Servants among them. The excellent Author of the History of our *Reformation* assigns a good Reason, why there was great Opposition made to this Bill when it came to the *House of Commons*, 'because many had observ'd, that in *Edward* the sixth's Time, under Pretence of giving some Endowments to the Crown, the Courtiers got all the Crown-Lands divided among themselves; so it was believ'd the use to be made of this, wou'd be the Robbing of the Church without enriching the Crown. By means of this Act great Part of the Bishop of *Lincoln*'s Revenue is in Impropriated Livings, the Ministers of which Parishes are in a poor Condition, and it's not in his Lordship's Power to relieve them.

In this Reign, under Pretence of enquiring after dissolv'd Chanteries, and Lands, and Pensions given to superstitious Uses, many Sacrilegious Acts were committed, particularly at *Oakwood* in *Surry*, where there was a Chappel of Ease to five large Parishes, and endowed with above 200 *l. per Annum*, which was seiz'd on, and now there's not above 20 Nobles a Year, and now and then Prayers read to the People. The dignify'd Clergy made great Complaint to the Queen of the Violence offer'd to them, and the rest of

of the Clergy. And Mr. *Hooker* in his *Ecclesiastical Polity*, which he writ the latter End of this Reign, grievously complain'd of it ; and foretold the Calamities which afterwards befell this Nation ; which he did, and might do, without pretending to be gifted with the Spirit of Prophecy ; for *most Sins carry Temporal Punishments along with them, which Men pull down upon their own Heads* ; Gluttons, Drunkards, and Whoremongers fill their Bodies with Diseases, and need no greater Punishment in this World than what they bring upon themselves.

When King *James* the First came to the Crown, he was highly sensible the *Parochial Clergy* lay under great *Poverty* and *Distress*, and resolv'd, so far as in him lay, to make due Provision for them, to that end he laid his Royal Commands upon the two Archbishops to make Enquiry into the state and condition of all the Benefices within their respective Provinces. And the better to carry on the Matter, his Majesty sent his Letters commendatory to both Universities, signifying the great zeal and desier he had the *Clergy* should be duely provided for, and to desire them to further the work, told them he thought it highly reasonable they shou'd be provided for, out of the impropriated Tythes, and that he design'd to give his People an Example in that kind, as to such Livings as were in the Crown. *In the mean time* (says he to the University of Oxford) *we have consider'd*

consider'd, that to give Beginning to so good a Work, none were more fit than the Colleges in their Universities, who being so eminent Members of our State, and having divers of them such Impropropriations, and some of them a Desire, as we are inform'd, to provide for such Persons out of such Livings as shall fall within their Powers to dispose of, their Example should have great Efficacy on all good Men, in this Sort to advance the Glory of Christ's Gospel, &c. But, alas! The King's pious Endeavours came all to nothing, but caused many great Complaints in Parliament against the Clergy; so he was forced to drop the Matter, and leave the *Parochial Clergy* in the same poor Condition he found them.

But his Majesty's endeavours to Relieve the poor Clergy in *Scotland* had better Success, for the Gentlemen of *Scotland* soon comply'd with his Desire; and all small Livings throughout the Kingdom were augmented to 30 l. per Annum. It was a glorious and religious Work of King James (said a Member of Parliament, in a Speech which he made in the *House of Commons*, in the Year 1641) I speak it to his unspeakable Honour, and to the Praise of that Nation, who, though their Country be not so Rich as ours, yet are they Richer in their Affections to Religion. Within the Space of one Year, he caused to be planted Churches throughout all *Scotland*, and the Borders, worth 30 l.

a Year apiece, with a House and some Glebe belonging to them, which 30 l. a Year, considering the Cheapness of the Country, and the modest Fashion of Men's Living there, is worth double as much as any where within 100 Miles of London.

And when King William the Third, that is to say his Late Majesty, came to the Crown, the Gentlemen of Scotland did not think the former Augmentation a sufficient Maintenance for their Parochial Clergy, but greatly importun'd the King a further Augmentation might be made; and declar'd, they did not look upon themselves and the Church of Scotland safe, till it was done. Accordingly an Act was pass'd, by which all small Livings were Augmented to at least 50 l. a Year Sterling, notwithstanding they saw they were then going with us to be engaged in a long expensive War against France. And now, who can give a Reason why the Gentlemen of England should not be as generous, as just, and as sensible of their Duty to God as the Gentlemen of Scotland are?

‘ In the neighbouring Nation of Scotland,
 ‘ by the Zeal and Care of King James, and
 ‘ the late bless'd King, Acts and Orders of
 ‘ Parliament have been made for examining
 ‘ the whole State of the Clergy, and sup-
 ‘ plying all poor Livings so plentifully, that
 ‘ in Glebe and Tythes all Benefices are now
 ‘ rais'd to, at least, 50 l. a Year Sterling.
Bishop

Bishop of Sarum's Preface to the Second Volume of the History of the Reformation.

In *Holland* they do not only provide well for their Clergy, but if a Clergy-man happen to die poor, the State takes particular Care of his Wife and Children, to put them into some decent way of Living, by which Means they keep up the Credit and Reputation of their Clergy. The same is practis'd in *Geneva*; but we who are the best able of any Nation in the Christian World to provide for our Clergy, have done nothing for them, but Rob Peter to Pay Paul, indeed it must be allow'd many Persons of the best Rank and Quality in *England*, Temporal as well as Spiritual, have long sincerely endeavour'd a National Reformation, and don't espouse the Interest of any Party, but want Strength to bring forth; the Reason of which we may see; and how sensible Dean *Sherlock* was of it in the late Reign.

‘ There has indeed of late been some care
 ‘ taken by Publick Laws and Royal Procla-
 ‘ mations, to punish the Profanation of God's
 ‘ Name by accursed Oaths; but yet in most
 ‘ Cases Men may be as vile as they please,
 ‘ and as publickly as they please, and little
 ‘ or no notice taken of them; nay they may
 ‘ Talk and Write what they please against
 ‘ God and Religion, ridicule the History of
 ‘ *Moses*, and the Gospel of our Saviour, and
 ‘ the Misteries of the Christian Faith, and
 ‘ gain Credit and Reputation by it. I hope
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' there are not many Christian Nations in
 ' the World, which in so publick a manner
 ' permit these things. We have talked of
 ' Liberty of Conscience and Reformation,
 ' to good purpose, if the only effect of it be a
 ' Liberty of Ridiculing the Christian Faith ;
 ' which might make one suspect that the
 ' Zeal some Men have express'd against Po-
 ' pery, was at the bottom of it ; a Zeal for
 ' Atheism and Irreligion, which the Disci-
 ' pline of Popery, as bad a Religion as it is,
 ' would not endure, it is indeed well fitted
 ' to make Atheists and Infidels, but will make
 ' Men have a care how they profess it. And
 ' it is to be fear'd, that this Scepticism, and
 ' Infidelity, and Contempt of Religion, will
 ' prove a Back-door to let in Popery again
 ' upon us. *Vide* a Sermon Preach'd by
 Dean *Sherlock*, at *St. Paul's*, Sept. 2d. 1699,
 before the *Lord Mayor, &c.* Intituled, *The*
Language and Interpretation of Judgments.

But to return, When King *Charles* the
 First came to the Crown, his chief Care was
 to Augment all Small Livings. In the first
 Year of his Reign, the Matter was, by his
 Means, mov'd in Parliament, and the Par-
 liament complaining of *Non-Residence, &c.*
 (the usual Plea in every Reign, when any
 Design was set on foot for making due Pro-
 vision for the Clergy) his Majesty propos'd
 this Remedy : ' For the better propagating
 ' of Religion his Majesty recommendeth to
 ' the House of Parliament, that care may be
 F taken

‘ taken and Provision made, that every Parish shall allow a competent Maintenance for an able Minister, and that the Owners of Parsonages Improprate would allow to the Vicars, Curates and Ministers in Villages and Places belonging to their Parsonages, sufficient Stipends and Allowance for Preaching Ministers. But the Matter fell, and ended in great complaints against the Clergy, however, it did not make the King and others desist from their Endeavours to relieve the poor Clergy, for,

In this Reign most of the Prelates used great Industry to know the state and condition of the *Parochial Clergy* in their several Diocesses, in order to lay it before the King; hoping the Nation through his Majesty's Endeavours might be made sensible of the Poverty of the inferior Clergy, and the ill Consequence that attended it. In a Parliament held in the Year 1628, Mr. Rouse spoke to a *Bill* (which, through his Majesty's Endeavours was then brought into the *House of Commons*, and referr'd to a Committee of the whole House) *for augmenting poor Livings*, in these Words;

‘ In the first Year of the King, and the second Convention, I mov'd for the Increase and Enlarging of poor Ministers Livings. I shew'd how necessary it was to be done, how shameful it was it had been so long neglected: This was also commended to the House by his Majesty, there was

' was then (as now) Accufations on foot
 ' againft scandalous Minifters, I was bold to
 ' tell the Houfe that there were scandalous
 ' Livings too, which were much the Caufe
 ' of the other; Livings of five Pounds and five
 ' Marks a Year, that Men of Worth and good
 ' Parts would not be muzzled up to fuch Pit-
 ' tances. I declar'd alfo that to plant good Mini-
 ' fters in good Livings was the ftrongeft and fu-
 ' reft Means to eftablifh true Religion, &c.

In the Year 1634, the Arch-bifhop of
Canterbury tells the King, *That in all the*
Diocesses which he had vifited that Year, he
found one great Complaint, and very fit to be
redrefs'd, it was the Grievance of poor Vicars,
that their Stipends were fcarce able to defend
and cloth them, and that which was worfe,
the Vicars in great Market Towns, where
the People were many, were for the moft part
worft provided for. But (fays he) I humbly
thank your Majefty, fome good of late hath
been done for them, and I fhall purfue all
juft and fair Ways to give them Relief, hum-
bly befeeching you to give your Gracious Af-
fiftance to me and them.

In the next Year's Account to the King,
 he writes thus of the Diocels of *Glou-*
cefter, My Lord the Bifhop informs, That
that Country is full of Impropropriations, which
makes the Minifters poor, and their Po-
verty makes them fall upon Popular and
Factionous Courses, I doubt it's too true, but it's
a Mifchief hard to cure in this Kingdom, yet

I have taken all the Care I can, and shall continue so to do.

He represented to the King, That the Bishop of St. David's had complain'd grievously (and not without cause) that divers Impropriators in those Parts had either pull'd down the Chancels, or suffer'd them to fall, to the great debasing of their Churches, and leaving them so open and cold, as that the People in those Mountainous Parts must endure a great deal of Hardship as well in the Churches as in the way to them. And in the Diocess of Exeter, the Bishop assur'd his Grace, That all Things went very orderly and well, saving that divers Impropriators suffer'd willing Ruins in the Churches belonging unto them, wherein he humbly crav'd both Advice and Aid, that it might be remedy'd.

But the Arch-bishop had a particular Regard for the poor Clergy in the Diocess of Lincoln, and enjoin'd the Bishop to visit his Diocess, and as far as possible to promote the Augmenting of all poor Livings. And when the Bishop had visited his Diocess (which is very large) throughout, his Grace the Arch-bishop acquainted the King with the Matter, in these Words, Concerning the Diocess of Lincoln, my Lord the Bishop returns this Information, that he hath visited the same this Year all over in Person, which he conceives no Predecessor of his hath done these hundred Years: — He further certifies that he hath prevail'd beyond Expectation,

tion, for the Augmenting four or five small Vicarages, and conceives that it is a Work very necessary and fit to be done, and most worthy of your Majesty's Royal Care and Consideration.

In the Year 1637, the Archbishop gave a farther Account to his Majesty, concerning the Condition of the Clergy in the Diocels of Lincoln. That there were a great Number of very poor and miserable Vicarages and Curateships in many Parts of that large Diocess of Lincoln, and which were almost past Cure, and hope of help, unless by his Majesty's Grace and Favour some might be had. The next Year he laid it again before his Majesty.

That there are in Lincolnshire many miserable, poor Livings and Curateships, might your Majesty's Reign be so bless'd, as that they might, in time, find some Relief; but this is quite beyond Episcopal Power.

In the Year 1641, a sacrilegious Design was set on foot; to that End a Bill was brought into the House of Commons, for taking away Deans and Chapters Lands, under Pretence of Employing them to the Advancement of Piety and Learning; against which Bill Sir Benjamin Rudyard spoke in these Words: *If we pull down Bishopricks, and pull down Cathedral Churches, in a short Time we must be forced to pull down Colleges too; for Scholars will live and dye there, as in Cells, if there be not considerable Preferments to invite them Abroad; and the Ex-*
ample

ample we are making now, will be an easie Temptation to the less pressing Necessities of future Times. This is the next Way to bring in Barbarism, to make the Clergy an unlearned, contemptable Vocation, not to be desir'd, but by the basest of the People; and then, where shall we find Men able to Convince an Adversary? A Clergyman ought to have a far greater Proportion to Live upon than any other Man, of an equal Condition; he is not bred to multiply Three-Pences; it becomes him not to Live Melancholly and Sordidly; he must be given to Hospitality. I do know my self a Clergy-man no Dignitary, whose Books have cost him a Thousand Pounds, which, when he dies, may be worth, to his Wife and Children, about Two Hundred. It will be a shameful Reproach to so flourishing a Kingdom as this, to have a poor beggerly Clergy. For my part, I think nothing too much, nothing too Good for a Good Minister, a Good Clergyman. They ought least to want, who best know how to abound. Burning and shining Lights do well deserve to be set in good Candlesticks.

Thus have I given a brief, and sad, Account of the State and Condition of the Church and Clergy in the Reign of King Charles the First, yet, notwithstanding this poor, unhappy Condition of the Church and Clergy, the Endeavours of the King, the Dignify'd Clergy, and many Gentlemen, to augment poor Livings, and preserve the Church, came all to nothing; the Thing was,
 England's

England's Time of Punishment drew near, for great Heats and Animofities were in the Nation, of many Years growth, (which made the King dread the Calling of Parliaments) and were then come to a great Heighth, by the Juſtice of God, to Punish the Nation, and a *Civil War* enfued. But before the War broke out, to take away all Occaſion, or Pretences to Faction, the King gave his People in Parliament, aſſembl'd in the Year 1641, all the Satisfaction Good Subjects could deſire; and to ſhew, ſatisfie, and convince the Nation he had a ſincere Deſire to have all Things rectify'd, (for, by reaſon of the long Intermiſſion of Parliaments, the King's Miniſters had taken unuſual, unwonted and unwarrantable Ways, to ſupply the Neceſſities of the State, and enrich themſelves; and that which was worſe, *The King had the Miſfortune to have thoſe about him, who maliciously drew upon him the Hatred of his Subjects, and who render'd the People ſuſpected to him.*) His Maſteſty, as God would have it, gave the Royal Aſſent to a Bill, for the Parliament to ſit as long as they pleas'd, that is, they ſhou'dn't be Diſſolv'd without their own Conſent, which was a Demonſtration of his Sincerity, and ſhews, he put intire Confidence in his People, who abus'd their Power, and the King's Goodneſs, and threw the Nation into a *Civil War*, the People being then beguil'd and ſpirited into *Rebellion*,

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to which many of the *Parochial Clergy* concurr'd; of which they deeply Repented, as the People and Citizens of *London* did, and even those who at first took up Arms against the King, when it was too late. For at the End of the War, *King Charles the First* was publickly Murder'd by his own Subjects, to the Terror and Amazement of all the World, and the Church Ruin'd. But it is our great Unhappiness, (says Bishop *Stillington*) that we are apt to impute these great Calamities to any thing, rather than to our Sins; and thereby we hinder our selves from the true Remedy, because we will not understand the Cause of our Distemper. Tho' God hath not sent Prophets among us, to tell us, For such Sins, I will send such and such Judgments upon you, yet where we observe the Parallel between the Sins, and the Punishments agreeable to what we find Recorded in Scripture, we have Reason to say, that those Sins were not only the Antecedents, but the Causes of those Punishments which follow'd after them.

Now it will be necessary we look back and enquire how God came to afflict this Nation by a bloody War for divers Years together with various Success, and at last to suffer a pious Prince to be cut off, and the Church and Government ruin'd; which were great Calamities, and inflicted as a Punishment upon this Nation, and has greatly increas'd the Nation's Guilt, for the Murder
of

of King Charles the First, was a National Act, being committed by those who had usurp'd the Supream Authority, and is not atton'd for to this Day, notwithstanding we detest and abhor the Fact, the Cause thereof not being taken away. God may afflict particular Persons, and bring them into great Want and Distress, for divers Reasons; for Trial of their Faith and Patience, to bring them to a Sense of their Duty, &c. and are no Mark of God's Displeasure, but God never afflicts any People or Nation but for National Sins, such as are notorious to the World, otherwise we shou'd make God unjust to punish a Nation for Sins they are not sensible of. England's Sin was very provoking to the Majesty of Heaven, and obvious to all the Christian World, for from the Beginning of the Reformation to the Sitting of that Parliament, the People of England had, in Parliament, withstood and oppos'd the just Endeavours of the Crown to make due Provision for the Parochial Clergy; yet in every Reign they own'd and acknowledg'd it to be a just and necessary Work, and gave Men Leave to do it, but, upon the whole, left the Matter as a Thing indifferent to be done, or not to be done as Men saw fit. By which means They brought the Worship and Service of God into Contempt, and Men began to question the being of a divine Power; therefore God sent an evil Spirit of Contention among them, and made them Instruments to

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punish one another, or, to speak more properly, left them to themselves to correct and chastise one another, for God is not the Author of Sin, tho' he is of Punishment. *Truth and Goodness are so essential to the Divine Nature, that we may as well suppose the Sun to produce Darknes, as that God should be the Author of any Moral Evil.*

After the Murder of King *Charles* the First, and Expulsion of the Royal Family, great Endeavours were used to bring King *Charles* II. to the Crown, but all Endeavours of that kind were frustrated, and only serv'd to ruin the King's Friends. The *French*, the *Spaniards*, and the *Dutch* espous'd the King's Interest, yet none of them cou'd do him any Service, but he liv'd abroad as an Exile for a long Time, and without Hope. In the mean Time they, who had ruin'd the Church, cou'd not establish another, but Anarchy, Disorder and Confusion govern'd both in Church and State, and the Nation underwent many Revolutions and Change of Government, always for the worst; the Interest of the Nobility and Gentry being quite sunk: Then Persons of all Ranks and Degrees bewail'd their Condition, and groan'd for Deliverance, which God was pleas'd to send, by turning the Hearts of the People, as one Man, to receive their Lawful Sovereign; for the *Dissenters*, all but the *Quakers*, were very active and instrumental to the bringing in of King *Charles* the Second, tho' they

they were sensible, and knew the Church wou'd be Re-establish'd: *So valuable is Peace and Order.*

The Coming of King *Charles* the Second to the Crown, put an End to the Calamities and Miseries the Nation had undergone for almost 20 Years together, and begat a universal Joy, among all Parties, throughout the Nation, such as the People of *England* had never seen or known before, all Parties being transported with Joy beyond Measure! Tho' some came home by weeping Cross, being forced to vomit up the Crown, and Church-Lands, which they had greedily swallow'd, so much they got by the Civil War. No sooner was his Majesty seated upon the Throne, but his first Care was to make due Provision for the *Parochial Clergy*, in order thereunto, and, to give a good Example to all *Lay-Impropriators*, his Majesty writ a Letter, recommending the pious Work to the Bishops, Deans, and Prebends for Provision to be made for the Augmentation of all such Vicarages and Cures, where the Tythes and Profits were appropriated, to the Use of them and their Successors: A Copy of which Letter was shew'd in the House of Commons, by Sir *Allen Brandriff*, in the Year 1660, upon which, many Vicarages were augmented by the Dignify'd Clergy, who did it by Abatement out of their Fines, which was some Relief to those Clergy-men who had the Benefit of it, but

when all was done, it did not amount to near a competent Maintenance, however it was a pious and good Act in the dignify'd Clergy, who did to the most their Condition and Circumstance wou'd admit of, and upon this the Commons thought themselves oblig'd to make some more effectual Provision, by Law, for the general Augmentation of Vicarages and insufficient Cures, and it was what the Nation expected. Soon after which, the House of Commons brought in *A Bill for encreasing the Maintenance of Ministers*, which they referr'd to a Committee. ' Report was ' made from the Committee to which the ' House agreed, that the best Way to effect ' that is requir'd in the Bill for encreasing ' the Maintenance of Ministers, is, that the ' Knights, Citizens and Burgessees, do enquire ' the Value of all Livings in their several ' Precincts contain'd in the Bill, and that ' they consider of the best Expedients for ' the better Maintenance of the Ministers ' therein, and to inform the Committee ' thereof, at the next Meeting after their Recess. But when the House met again, there was no further Proceedings on this Bill; but *An Act* was pass'd for *uniting Churches in Cities, and Towns Corporate*. And be it further enacted, ' That if the settled Maintenance of such Parsonages, Vicarages, ' Churches, and Chappels so united, or any ' other Parsonage or Vicarage, with Cure, ' in the Kingdom of *England*, or Dominion ' of

* of *Wales*, shall not amount to the full Sum
 * of One Hundred Pounds *per Annum*, clear
 * and above all Charges and Reprizes, that
 * then it shall be lawful of the *Parson, Vi-*
 * *car* and *Incumbent* of the same, and his Suc-
 * cessors, to take, receive, and purchase to him,
 * and his Successors, Land, Tenements, Rents,
 * Tithes, or other Hereditaments, without
 * any License of *Mortmaine*, any Law, or
 * Statute, to the contrary notwithstanding.

Thus we see the Legislative Power then
 thought, nay declar'd, no Benefice in any
 City, Corporate Town, or in any Part of
England or *Wales*, to be sufficient for the
 Maintenance of a Minister, that was not of
 the Value of One Hundred Pounds a Year,
 clear of all Charge. All this while there
 was no care taken to oblige Men to augment
 Livings to that Value; so cool and indiffe-
 rent were the then Representatives of the
 People for the Honour of God and Religion.
 And to lessen the Interest and Esteem of the
Clergy, instead of making better Provision
 for them, in the Year 1663, an Act was
 pass'd, by which they were made liable to
 be Taxed with the rest of the Subjects. Then
Immorality and *Prophaness* broke in upon us
 like a *Deluge*, and hath grown and encreas'd
 upon us ever since.

And to mend the Matter, the Second Year
 of Her present Majesty *Queen Anne*, an Act
 was pass'd in favour of the *Clergy*, which
 gives Men liberty to augment Livings to
 what

what Value they will, that is, without Limitation; but still lays no Obligation upon Men to augment Livings, which is a great Reflection upon the Nation, *and very much calls in question our Belief of the Christian Religion, and the Being of a Divine Power.* That is, by our thus keeping the greatest Part of the *Parochial Clergy*, in *England and Wales*, in a *poor Contemptible Condition*, always providing for them, and never perform it, but *feed them with Hope and Expectation 'till they drop into the Grave, and their Wives and Children become Beggars.*

But to proceed, When King *James* the Second came to the Crown, his Reign was short and unhappy, yet our Heats and Animosities about Religion were great, 'till a dark Cloud hung over our Heads, and *Pope-ry and Slavery* were approaching; then they were allay'd, by the Power and Interest of the Gentlemen of *England*, out of Parliament, which produced a *happy Revolution*, to which all *Parties* contributed.

Yet no sooner was King *William* and Queen *Mary* recogniz'd and seated upon the Throne, but our *Heats and Animosities* about Religion were renew'd, notwithstanding the *Dis-senters* had a *Legal Indulgence, or Toleration*, and the King often declar'd, he wou'd stand by, and support the Church of *England*, as it was establish'd by Law. However, the War against *France* was Prosecuted for about Nine Years, and then an inglorious
Peace

Peace ensued, after the Expence of above 60 Millions of Money. And tho' the King's Bounty was great, and even profuse to both *Parties*, yet he cou'd never allay the *Heats* and *Animosities* in the Nation, but the nearer he drew to his End, the higher they run, and, no doubt, hasten'd his Death; he cou'd have no Peace, tho' he often chang'd Hands; for, with some Men, the Way and high Road to Preferment then was, to traduce the *Church* and *Government*, of which I shall give an Instance, (among a Multitude of *Books*, *Pamphlets* and *Papers*, that were Published, and Reflected upon the *Church* and *Ministry*) by which the Reader will be the better able to Judge of the rest.

In the late Reign a Book was Publish'd, intitl'd, *Essays*, First, *Upon the Ballance of Power*; Secondly, *The Rights of making War*, &c. in the 40th Page of which Book there are these Words: *Are there not a great many of us able to point out to several Persons, whom nothing hath recommended to Places of the greatest Trust, and often to rich Benefices, but the open Enmity which they, almost from Cradles, profess'd to the Divinity of Christ.* And, notwithstanding it was Publickly known who was the Author of these *Essays*, and other *Books* and *Pamphlets*, writ with a Design to *Embarras* the *Government*, yet he was screen'd from Justice. So the *Government*, as well as the *Clergy*, cou'd have have no Satisfaction, but was forc'd to create

a good Employment for the Author of these *Essays*, (who was the *Mouth* of a *Party*, and is at Work again) and split many into several Parts, to make room for others. Altho' some Gentlemen at that time were oblig'd (by the Trust reposed in them) in Honour, Duty and Conscience, to have strengthen'd and supported the Hands of the King's Ministers, and also to have Vindicated the *Clergy*, and put a Stop to the *Licenciousness* of the *Press*, yet nothing was done therein, generally speaking, but *Party-making*, and *Party-taking*; when, at the same Time, they had it in their Power to have put an End to the *Heats* and *Animosities* in the Nation.

The Common Interest of Mankind is inconsistent with any thing, but Vertue and Goodness, for whatsoever breaks the Bounds and Measures of that, tends to the Overthrow of the Welfare of Human Society, which cannot be upheld without Men's regulating their Passions, and consulting the Good of others, as well as their own. That which tends to make any one Man happy, tends to make many so, when they are join'd together. And it is not only the Interest of the Governed, but of the Governors too, whose Security lies very much in the Opinion Mankind have of their Vertue, [Bishop Stillingfleet's 4th Vol. Sermons, pag. 62.]

In the Year 1702, began the auspicious Reign of Her present Majesty Queen *Anne*, to the universal Joy and Satisfaction of the whole

whole Kingdom. But Her Majesty had not been long upon the Throne, but she was unavoidably engag'd in War against *France*, in Defence of the Liberties of *Europe*, which has been carried on with great Vigour and Faithfulness, and great and glorious Actions have been perform'd by Her Majesty's Troops, under the Command of his Grace the Duke of *Marlborough*, with a continued Series of Success against great and powerful Armies, which boasted of their Discipline, Courage and Numbers, till my Lord Duke, in Conjunction with the Allies, (who put entire Confidence in him) by many Defeats, and taking divers great Cities and strong Towns from them, in the Face of their Armies, convinced them they were Cowards, and their Numbers only serv'd to encrease the Glory of his Grace the Duke of *Marlborough*, who is worthy of double Honour, and a great Ornament to our Nation. And cou'd we now be but Unanimous among our selves, we shou'd soon put the *French* King under a Necessity of suing for Peace, and become more Formidable in the World, than ever we were since we have been a People; the Inhabitants of this Island being never Incorporated, and become one People, as they are now, since Her Majesty's happy Accession to the Throne.

But, alas, our *Heats* and *Animosities* are intolerable, and out of Her Majesty's Power to allay them. And many Persons now make

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it their Business to blow the Coals of Contention, and foment Divisions, and cast vile Reflections upon the Clergy, under the Notion of High-Church, or Low-Church, notwithstanding they have all taken the Oath of Abjuration, and are Sworn to maintain the Succession of the Crown in the Protestant Line; of which I shall take no farther Notice here, every Body being too sensible of it, but shall shew, that before the Nation fell into this violent Ferment, it was the constant Practice of some Men to traduce the Clergy, of which I shall give an Instance among a Multitude of Party Pamphlets and Papers, that have been Published since Her Majesty's happy Accession to the Throne. The Author, in seeming Love to the Church, asperges the whole Body of the Clergy, he says, Our Divisions are owing to the Laziness of Persons in the Sacred Ministry; and that none of our present Schisms cou'd have crept into the Flock, but by the Negligence of the Pastors. And further he says, The just Concern which the Clergy have had, from time to time, for the Safety and Welfare of the Church, is only a Pretence of the Priesthood, to make the Laity passionate for that of which they themselves have been negligent. And he insinuates, as if the Clergy were void of Eloquence and Piety, and gravely exhorts them to the Study of both; and to make them the more Contemptible, he has link'd 'em to a stroling Gamester, that gulls and cheats every

every Body that plays with him. They who please to examine the *Tatler* (the Author of which is now a Commissioner of— and become very Obsequious and Humble, for fear of being laid aside) of the 15th of September, 1709, will find it so, and that it was done to no other Intent, but to expose the Clergy to Contempt, and Embarras the Government, which is the End and Design of all Parties, so far forth, as to put the Government under a Necessity of taking them into Employment, as the only Men of Probity fit to be employ'd. To this evil Practice it is we owe our Divisions, and not to the Revolution, or Religion, any more than to the Child in the Womb, and all Parties equally to blame.

During the Reign of Queen *Elizabeth*, all Persons, both Spiritual and Temporal, that were Protestants, knew, and understood the Homilies against Rebellion, and the Measure of Obedience they owed to their Sovereign in all respects so well, as never to have any Controversy or Dispute about it. Queen *Elizabeth* heard all just Complaints that related to Civil Affairs, and redress'd them; but she wou'd'nt allow her Ministers to be Tra-duced, but kept divers Persons in Places of the greatest Trust, for a long time together. And altho' the Kingdom was, the greatest Part of Her Reign, at War with the King of Spain, or the French King, and the Papists here at Home often attempting to Destroy

her, yet the People did not Murmur or Re-
proach her Ministers, but Unanimously ap-
plauded her Conduct and Management of
Affairs; withal the Trade of the Nation
encreas'd very much, and the People grew
Rich. Trade is a great Stay and Support to
Government, and cleaves fast to those
who use her well.

We all pay great Honour and Respect to
the Memory of *Q. Elizabeth*. The Queen
has taken up her Motto *Semper eadem*, and is
as ready to do her People Good, as ever she
was. But if Great Men will run into Par-
ties, and Faction, about Temporal Matters,
under Pretence of Religion, it's hardly possi-
ble for Men of any Rank, Degree, or Function
whatsoever, to avoid espousing the Interest of
some Party: And what can we think or ima-
gine will be the Event of such Practices?
One Party being always at Work, seeking to
Undermine and Supplant the other, and both
continually Appeal to the People, who have
deeply suffer'd by it. All Parties say the same
(Witness Faults on both Sides, &c.) but
wipe off the Stain and Guilt of it from them-
selves, and reciprocally charge one another
with it, as the only Persons guilty of the
Fact. The Allies, and Neutral Princes and
States, are astonish'd at our Divisions, upon
which the French King builds all his Hope
and Expectation, who otherwise wou'd De-
spise, notwithstanding his late Success in
Spain,

Spain, for Great Britain is the Umpire, or Ballance of Europe.

‘Tis Nothing for our Passions to get the better of our Reason, it's greatest Triumph is, when it makes our Interest submit. Poverty stands in need of something, but Avarice which is almost inseparable from Riches, needs all Things, she wonders that the Enemy she shuns never foregoes her, that Poverty should pursue her amidst abundance, and that Gold which she adores should fill her Coffers, yet not her Heart. This Mettle not being to be divided without Diminution, it kindles War amongst Men, makes them severally minded, divides their Wills, and causeth all those Differences which Justice endeavours to decide. Thence we may conclude with the Philosopher, that the Richer a Man is, the more miserable is he, that his Riches impoverish him, if Grace do not instruct him how to moderate his Desires.

Every Nation or Society shall fair better or worse in this World, exactly according as they fear God, or despise or affront him, exactly according to the Degree they keep his Commandments or break them; tho' it is not certain that every particular Man shall always do so. And there is great Reason it should be thus. For,

First, We know that all God's ways are just and equal. Now as to particular Persons there is great Room left for the dispensing

penſing the Juſtice and Equity to them. For they being in their Natures made to live for ever, it is enough for the vindicating God's Juſtice that they at any Time hereafter be either rewarded for their Piety and Vertue, or puniſhed for their Wickedneſs and Abufe of God's Mercies.—— But now the Conſideration of Publick Societies and Nations is quite different, Nations are not made to by Immortal, but end with this World. *No Society, as a Society, ſhall be call'd to a future Account. But all the Rewards and Punishments they are capable of, as Societies, muſt be adjudg'd and diſtributed to them in this preſent Life.* Doctor Sharp, (now Lord Archbiſhop of York) his Sermon preach'd before the *House of Commons*, May 21, 1690.

A Multitude of Inſtances there are, in holy Writ, of God's puniſhing National Sins; he commanded *Saul* to deſtroy the *Amalakit*s, for a Sin their Fathers had committed 400 Years before, (to which, no doubt, they had all along adher'd) and was angry with him for not fully executing of it. The *Jews*, tho' they were the peculiar People of God were ſeverely puniſhed for their Contempt of God and Religion, as may be ſeen throughout all the Prophets; *Run ye too and fro through the Streets of Jeruſalem*, (ſays the Prophet *Jeremiah*) *and ſee now and know, and ſeek in the broad Places thereof if ye can find a Man, if there be any that executeth Judgment, that ſeeketh the Truth, and I will pardon*

don it. And tho' they say the Lord liveth, surely they swear falsely. That is, they made a great outward Shew of Zeal for the Worship and Service of God, yet it was all Hypocrisy, and carry'd on with Design, the better to deceive and cover their Worldly End and Purposes. They laughed at, and derided the Predictions of the Prophets, and thought Calamity could never overtake them, it was a Proverb among them, *The Days are prolong'd and every Vision faileth.* But they found themselves mistaken, and a Time to Repent when it was too late. These Things are recorded in holy Writ for our Instruction and Admonition.

Therefore now it behoves us to look back, for some Ages past, to see and enquire, if there be any *National Sin* which was committed by our Ancestors, (Prior to the Breach of Faith, committed in the Reign of Queen Mary, and the Murther of King Charles the First) that is not yet repented of, if any such there be, we can suppose it to be no other than the Sin of *Sacrilege*, nay, it's beyond a Supposition, For our *Acts of Parliament, our Records, and our Histories* all prove our Father's Committed *Sacrilege*; In the Reign of Henry the Eighth, Edward the Sixth, and Queen Elizabeth, and for which they never made any *Publick or National Attonement*, and if we have adher'd to, and abetted the Action, and have made no *Publick or National Attonement* for the same, (as no Body can say
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we have) we are, upon a National Account, in all Respects as much guilty, before God, of the Sacrilege committed by our Ancestors, as they who committed it; besides the personal Guilt that attends some Men, which must be accounted for in another place, if not atoned for here. There's not a Casuist in England, that's a Member of our Church, but will say the same. In the mean Time you shall have Doctor Moss's Opinion upon the Matter.

There is but one general Remedy for Sin (whether National or Personal) and all the mischievous Consequences thereof, and that is a deep and unfeigned Repentance, manifested by a perpetual Abhorrence of that which is evil, and a firm Adherence to that which is good for the Time to come. And when the Guilt of any great Wickedness hath visibly descended from Father to Son, when it has been growing from one Generation to another, when the Tokens of God's Wrath have already been upon a rebellious and stiff-necked People, or his Judgments seem still to be hovering over them, then is the Time to repent in good earnest, lest they be deliver'd up to the Hardness of an impenitent Heart, and justly doom'd to perish in the Iniquity of their Fathers.

And that all they, who may happen to be concern'd, may deal faithfully with themselves, when-ever any such Judgments threatens, or Fear alarms them, it will behove them

them to enter into the strictest Scrutiny with their own Souls, and examine themselves thoroughly, *whether they have not danc'd to the same Tune that their Fathers pip'd; whether they have not cherished the same evil Principles in their Hearts, or follow the same evil Practices in their Lives; whether they do not openly applaud, or at least secretly approve them; or if nothing else, whether they do not industriously cover them; and are content, without Scruple, to profit by them? Yet if they can't acquit themselves of this last Article, they are certainly Sharers in the Guilt as well as the Gain. Because, as was before observ'd, the Oppression, or Sacrilege of the Father, is Oppression and Sacrilege in the Son, without a conscionable Restitution.*—Sure I am, the vast load of Guilt, which hath been continually encreasing upon us, from the first Date of this Black Day (speaking of the Murder of King Charles the First) and upwards, is enough to sink any Nation without a deep, unfeigned, and effectual Repentance. A Sermon preached before the House of Commons; January the 30th, 1706-7. by Doctor Moss. Printed for Richard Sare, at Grays-Inn-Gate in Holbourn.

But, now after all, to evade this Matter, some Persons will say, indeed the Clergy have been very injuriously treated, and those who are possess'd of Impropriations, by right of Inheritance, which were given by the Crown to their Ancestors, ought to make

due Provision for the *Parochial Clergy*, out of their great Tythes, but they who bought their Improvements can be under no such Obligation; they having given a valuable Consideration for them, and therefore, as it's necessary, due Provision shou'd be made for the *Parochial Clergy*, so it's fit the Nation shou'd find out some other Expedient to provide for them, and not throw the Charge upon them. There's no weight in all this, or any Thing that can be said, or offer'd on their Behalf in this Case, for it will appear, our present Improvements are under the highest Obligation God and Nature can lay upon Men, to make due Provision for the *Parochial Clergy*, out of the great Tythes, as well those who purchas'd them, as they, whose Ancestors came into Possession of them by the Bounty of *Henry the 8th, Edward the 6th, and Q. Elizabeth.*

First, Those who purchas'd, or bought Improvements of the Crown, gave no valuable Consideration for them, as appears in the preceding Part of this Discourse, neither have they who are now in Possession of them ever given a valuable Consideration for them. He who purchases a Free-hold Estate in Land, gives 20, 21, 22, 23, 24, 25, and 26 Years Purchase for the same, but they who purchase Improved Tythes, buy, or bought them at 10, 11, 12, 13, 14, 15, and 16 Year Purchase at most, yet no Rents in the Kingdom

dom are better paid and the Title seldom disputed; neither are Impropriators liable such great Repairs, as they are who purchase Lands. The Reason of this great Inequality is plain, the World has always had a just Notion, the Clergy have been very injuriously treated, and that at one Time, or other, they wou'd have due Provision made for them out of the great Tythes, and it's a Thing which has been endeavour'd almost every Parliament that hath sat for at least 150 Years past, and that's the true Reason why Impropriated Tythes have sold at so low a Rate, and not the Fear of *Pope-ry*, for if that were the cause, it wou'd as well lessen the Value of Lands. So that if Impropriators shou'd now give one Third of of their Impropriated Tythes to the *Parochial Clergy*, they wou'd have more Interest for their Purchase Money than they or any other Gentlemen have for Lands which they purchase; and it's hard the Happiness, Peace and Welfare of the whole Nation, and the good of Posterity, and that which is of far greater Moment, the Salvation of Men's Souls should be all sacrific'd for the sake of a corrupt (legal) Interest. *My People love to have it so, and what will you do in the End thereof.* If they object against providing for the Clergy, upon account of the War, it only serves to encrease their own, and the Nation's Guilt, for there's scarcely a Gentleman of Power and Interest

in *England* and *Wales*; that has not liv'd profusely, but what hath, either by Gifts, Grants, Employments, Lending Money to the Government, &c. improv'd his Estate since the *Revolution*, and *all Parties hitherto agreed to depress the Clergy*.

Our making due Provision for the *Parochial Clergy*, can no ways affect our *Dissenters*, for they have a Legal Toleration, or give any Umbrage to our Brethren in *Scotland*; for in the late Reign they fixed and settled the Rights and Liberties of their Church and Clergy by Act of Parliament, and to which the Parliament of *England*, upon the Incorporating of the two Kingdoms, concurr'd, stipulated, and agreed. Therefore in common Right and Justice, and in Point of Safety, we ought to take as much Care to maintain and support our own Church and Clergy, as the Scots and we have done to maintain and support their Church and Clergy. So it can have no Relation to any Dissenter, but only to those who are Members of the *Church of England*, which, for the Purity of her Doctrine and excellent Discipline, is had in great Esteem and Veneration by all the Reformed Churches abroad, and by them look'd upon to be as she is, the great Bulwark of the *Reformation*, and hath no ways deserv'd the ill Usage she has receiv'd. Besides, we never had a better Set of Bishops, and a more regular and learned Clergy then we have at
this

this Time, and it's hard if we can't now forgive one another, and put an End to unnatural and scandalous *Divisions*, in the Place where all *Heats* and *Animosities* ought to be buried; and be convinced, God hath set Bounds to our Desires, as he hath done to the Sea. The first Step to Peace and Unity is, to make our Peace with God.

There appearing now to be a Necessity of abolishing the *First Fruits* and *Tenths*, and making due Provision for the *Inferior Clergy*; and seeing it hath been long since declar'd in Parliament, 100 *l.* a Year, clear of all Charge, is as little as can support a *Clergy-man* decently; and considering an Act was pass'd the Second Year of Queen *Anne*, which gives leave to augment Livings, without Limitation, it's reasonable and just all Gentlemen shou'd augment their Livings (let them be under what Denomination they will) by a certain fixed Proportion of the great *Tithes*, and it will be a great Spur and Encouragement to *Vertue* and *Learning*, and make many Livings, that are not now near half a Maintenance for a *Clergy-man*, to be very considerable, and worth the Acceptance of Men of the best Parts and Learning. But I shall not presume to say what Part, Share, or Proportion the *Clergy* shou'd have of the great *Tithes*, that we must leave to the Conscience of those Gentlemen, whose Duty and Interest it is to make due Provision for them; yet I shall take the Liberty to shew
how

now, and by what Means and Method, the *Clergy*, in Cities and Corporate Towns, may be provided for, where there is great Tythes, as well as where there is not ; and also shew how Incumbents may be provided for out of those Livings which are appropriated to the Use of the *Dignify'd Clergy*, *Colledges* and *Hospitals*, without Detriment to 'em, or real Injury to any Person ; but shall be brief in the Matter.

That in all Cities and great Towns, where the *Clergy* have not a sufficient legal Maintenance, and there is little or no great Tythes, the Inhabitants to be oblig'd to pay a certain Pound Rate for their Houses, except such as are not charg'd in the Poor's Rate, according to the Yearly Rent thereof, as shall be thought sufficient to augment those Livings to 100*l.* a Year, or more, according to the Bigness of the Parish, or Parishes United, as is now practic'd, and done in *London*. In Times of *Popery*, the *Clergy* had 3*s.* and 5*d.* in the Pound for Houses, which, in the Reign of *Henry* the VIII. was, by an Act of Parliament, reduc'd to 2*s.* 9*d.* in the Pound, but since the *Reformation* it's dwindl'd away to nothing, (tho' the Act is still in force, as we may see by a late Instance in the Case of the Parish of *St. Bridget's*, *vulg. St. Brides, London*) which is the thing makes most of the *Clergy*, in Cities and great Towns, depend upon the Favour and Kindness of the People, for their necessary Maintenance and Support.

But

But now, in the Opinion of some Persons, the *Parochial Clergy* cannot be provided for out of the great Tithes, without doing great Injury to *Colledges*, *Hospitals*, and the *Dignify'd Clergy*, many Livings being appropriated to them, towards their necessary Maintenance and Support; however, they who think so (as I am sensible many do) are mistaken, for it may be done without Detriment to any *Colledge*, &c. There's no Living (or Land) which is Let by any *Colledge*, &c. but the *Lessee* is possess'd of near two Thirds of the Value of the Living, as it's Let by *Lease* to a *Sub-Tenant*, who keeps the Barns in repair, &c. as might be made appear by many Instances: But to explain it here, would too much enlarge this Discourse; and there's an Instance in the next Paragraph which solves the Matter. It's propos'd in this Case, There shall be deducted out of each Living so much as any, and every *Colledge*, &c. hath receiv'd any Year for seven Years together, one Year with another, for this Age past, Allowance being made for the Fine, &c. and that the *Lessee* be charg'd only upon the improv'd Rent, which is propos'd to be equally divided between the *Lessee* and the *Vicar*; and when that's done, the *Lessees* will have more Interest for their *Purchase-Money*, than any Gentleman has for Lands which he Purchases, nay, they will have 6, 7, or 8 *per Cent*, for their Money, and not be liable to such

Repairs,

Repairs as Gentlemen usually are who Purchase Lands.

In the preceding Part of this Discourse I made mention of divers Livings, which were augmented by some of the *Dignify'd Clergy* in the Reign of King *Charles* the II. and requires a farther Augmentation; and it will appear highly reasonable and just they shou'd be Augmented. To prove which, I shall bring an Instance of a Living that was then Augmented to as high a degree, in Proportion to the Value of the Living, as any have been, I believe, that were Augmented by the *Dignify'd Clergy*: And this Instance, I hope, will serve for all. *The Dean and Chapter of — have the Living of — appropriated to the Use of them and their Successors, they let their Glebe Lands and Tythes for 32l. per Annum, and the Lessee pays them 120l. Fine, every Seven Years, besides which, he pays 22l. in Money, and as much Grain as is worth 10l. a Year, one Year with another, Annually to the Vicar, for before this Augmentation it was a miserable Living. Now these Livings were Augmented by the Dignify'd Clergy, out of their Fines; of which, Doctor Kennet gives us a large Account, and we have no reason, in the least, to question the Truth of what he says in the Matter. There had been no Fines paid for near 20 Years before, and so, it's possible, they might have double or treble Fines; but, lest it should be thought this Living cou'd not be Augmented*

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Augmented to so high a Degree out of the Fine or Fines then due, we will, in favour of the *Lessee*, take of 20*l.* a Year from the Augmentation, and make it an Annual Rent Charge upon the *Lessee*, and allow him 20*l.* a Year for the Consideration of his Fine, and then the Matter will stand thus : The *Lessee* pays 32*l.* *per Annum* Rent, 20*l.* a Year Augmentation, and 20*l.* a Year allow'd him for his Fine, which in all makes 72*l.* which is what is Annually paid by the *Lessee*, who Lets this *Glebe* Land and Tythes by Lease for 210*l.* *per Annum*, and if we deduct the 72*l.* out of the 210*l.* there remains 138*l.* and it is what the *Lessee* Annually makes of his Lease. Now if this 138*l.* be equally divided between the *Lessee* and the *Vicar*, it will be a good Augmentation to the Living, and no real Injury to the *Lessee*, for he gave but 800*l.* for the Lease, (that is, his Father bought it for that Money, and there's not a Gentleman on that Side the Country but knows what I say is true) and surely 69*l.* *per Annum* is a sufficient Income for 800*l.* those who Purchase Lands, seldom make above 4*l.* *per Cent* of their Money. And if *Lessees* are not permitted to take Fines, or otherwise to impose upon the *Clergy*, all or most of the Livings, which are appropriated to the Use of the *Dignify'd Clergy*, *Colleges* and *Hospitals*, towards their necessary Maintenance, will become tolerable good Livings, and the Incumbents, among the rest of the *Clergy*, will

will, in some Measure, be able to live Hospitably among their Neighbours, as becomes Men of their Function ; but they are now, for the most Part, in a miserable poor Condition.

When due Provision is made for the *Parochial Clergy*, many good Consequences will attend it, too many here to enumerate. Our *Heats* and *Animosities* will be allay'd ; the *Clergy*, in *Convocation*, will be willing to condescend to any thing in reason, in things which are, in their own Nature, indifferent, *if possible to bring all Protestant Dissenters into the Communion of our Church*, which would enlarge *Her* Borders, and be a great Blessing to this Nation. In the mean time, vain will it be for Men to attempt such a Thing, or pretend to carry on a *National Reformation*, before due Provision is made for the *Parochial Clergy* ; of the Truth of which, we may, or ought to be convinc'd, by the many fruitless Endeavours that have been used to that End, as well before, as since the *Revolution*. God gives, or offers, Grace to all Men, but as to his Precepts and Commands, leaves us to our selves, as free Agents, to act and do as we please, otherwise the Conditions of the Gospel were vain ; and when we do well his Grace Co-operates with us. Therefore now, *in the Name of God, let us cast off the Leven of Hypocrisie and Sin, which our Fathers committed, and bath so long cleaved to us, then shall we be*
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the happiest People in the Universe, and the Glory of the Reformation.

But if we will take no Warning, after all the Calamities the Nation has undergone, and the many Evils we labour under, in a little time we shall be at leisure to Quarrel among our selves, and Fight it out, (as our Fathers did in the last Age) and need fear no Foreign Power; *For England's too great, (says Sir William Temple) and too brave, to be Ruined by any but it self.*

When the *Parochial Clergy* are all duly provided for, the Corporation of the Sons of the *Clergy*, the Trustees of Dr. *Busby's* Will, and other settled Charities that relates to the *Clergy*, will find Objects enough, and too many to exercise their Charity. For among so great a Body of Men, as the *Parochial Clergy* are, some Hundreds of them, no doubt, will die, and leave a Wife and Children behind them unprovided for, who ought to have some Provision made for them for the sake of the Gospel, and to keep up the Credit and Reputation of the *Clergy*, in respect to their Office and Function.

It is (says my Lord Bacon) my own Opinion and Sence (let me speak with Reverence) that all the Parliaments since the 27th. and 31st. of Henry the Eighth (who gave away Impropriations from the Church) seem to me to stand in a sort obnoxious, and oblig'd to God in Conscience to do somewhat for the Church, to encrease the Patrimony thereof to

a Competency, for since they have debarr'd Christ's Wife of a great Part of her Dowry, it were but Reasonable they made her a competent Jointure.

We Sow sparingly, that's the Reason we Reap so sparingly, and have no more Fruit, (said a Member of Parliament, in a Speech he made in the *House of Commons*, in the Year 1641, to shew the Justice and Necessity there was of making due Provision for the inferior Clergy) methinks whoever hates *Papistry*, by this Rule, thou'd hate Covetousness, for that is Idolatry too. *I never like hot Professions and cold Actions, such a Heat is rather the Heat of Distemper and Disease, than of Life and saving Health.* For scandalous Ministers, there's no Man shall be more sincerely forward to have them punished then I will be. *When Salt has lost it's Saviour let it be cast out upon the Dunghill.*—— But, Sir, let us deal with them as God hath dealt with us; God, before he made Man, he made the World, a handsome Place for him to dwell in; so let us provide for them competent Livings, and then Punish them, in God's Name; but 'till then, scandalous Livings will have scandalous Ministers. It shall ever be a Rule to me, that where the *Church and Commonwealth* are both of one Religion, it is comely and decent, that the outward Splendour of the *Church* should hold a Proportion, and participate with the Prosperity of the Temporal Estate; for why should

should we dwell in Houses of Cedar, and suffer
 God to dwell in Skins. — To conclude,
*Although the Christian Religion be establish'd
 throughout this Kingdom, yet until it be
 planted more particularly, I shall scarce think
 this a Christian Commonwealth; and seeing
 it hath been mov'd and stirr'd in Parliament,
 it will fall heavy upon Parliaments 'till it
 be effected.*

IN HIS

Triennial Visitation

Began at ... June the First, 1709.

My Reverend Brethren,

W H E N I was last with you, I made it
 my endeavour to show you what
 your Duty was, and to convince you of your
 Obligations with all Faithfulness, and Dil-
 gence to fulfill it.

I shall now take Occasion to speak to you
 upon another Subject, in which is not only
 your Duty, but your Interest too are con-
 cern'd; and which, I hope you will give
 me Leave upon both these Accounts, with
 a very particular readiness to recommend
 to your Consideration.

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THE
 Bishop of Lincoln's Charge
 TO THE
 Clergy of his Diocese,
 IN HIS
 Triennial Visitation,
 Began at Leicester, June the First, 1709.

My Reverend Brethren,

WHEN I was last with you, I made it my Endeavour to shew you what your Duty was, and to convince you of your Obligations with all Faithfulness, and Diligence to fulfill it.

I shall now take Occasion to speak to you upon another Subject, in which is not only your Duty, but your Interests too are concern'd; and which, I hope you will give me Leave upon both those Accounts, with a very particular Earnestness to recommend to your Consideration.

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The *Parochial Clergy*, as they are in Number the greatest, so I may venture to say that they are in weight, too, the most considerable Part of the Ministry of the *Church of England*. It is by them that the People are, immediately, instructed, and assisted in the Work of their Salvation. From their Hands they receive the Holy Sacraments. With them they assemble for the hearing of God's Word; and by them they offer up their Spiritual Sacrifices of Prayer and Thanksgiving to him. In short, It is by their *Communion* with you, that they hold *Communion* with the *Catholic Church*; and are join'd to their *Bishops* in the true *Order* and *Unity* of it. This your *Dignity*, nor is your *Duty*, which arises from hence, any less; and therefore as the Piety of our Ancestors has, upon this account, very justly conferr'd several special *Rights* and *Privileges* upon you, and, as much as possible, be freed from any *Encroachments*, which thro' the Ignorance, or Negligence, or Wickedness of Men, may in Process of Time have been made upon them.

This therefore is that which I would, at present recommend to your Care and Consideration. I need not tell you how mean and discouraging the Circumstances of too many among you are; nor how much your Rights and Interests have been already invaded; and, I fear, are diminished every Day

Day: Whilst Pride and Covetousness, the Envy of some, and the Malice of others, put them upon finding out all the Ways they can to render you *Poor* and *Indigent*; either to bring you to a *servile Dependence* upon them; or to encrease their own Estates out of the Church's Patrimony. And the Result has been, that *Religion* has suffer'd together with you: The debasing of the Clergy, having not only lessen'd their *Authority*, but sunk their *Esteem* too, and made their very *Doctrine* like the *Poor Man's Wisdom*, *despised*, and their *Instructions* not heard: Eccles. 9. 16.



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